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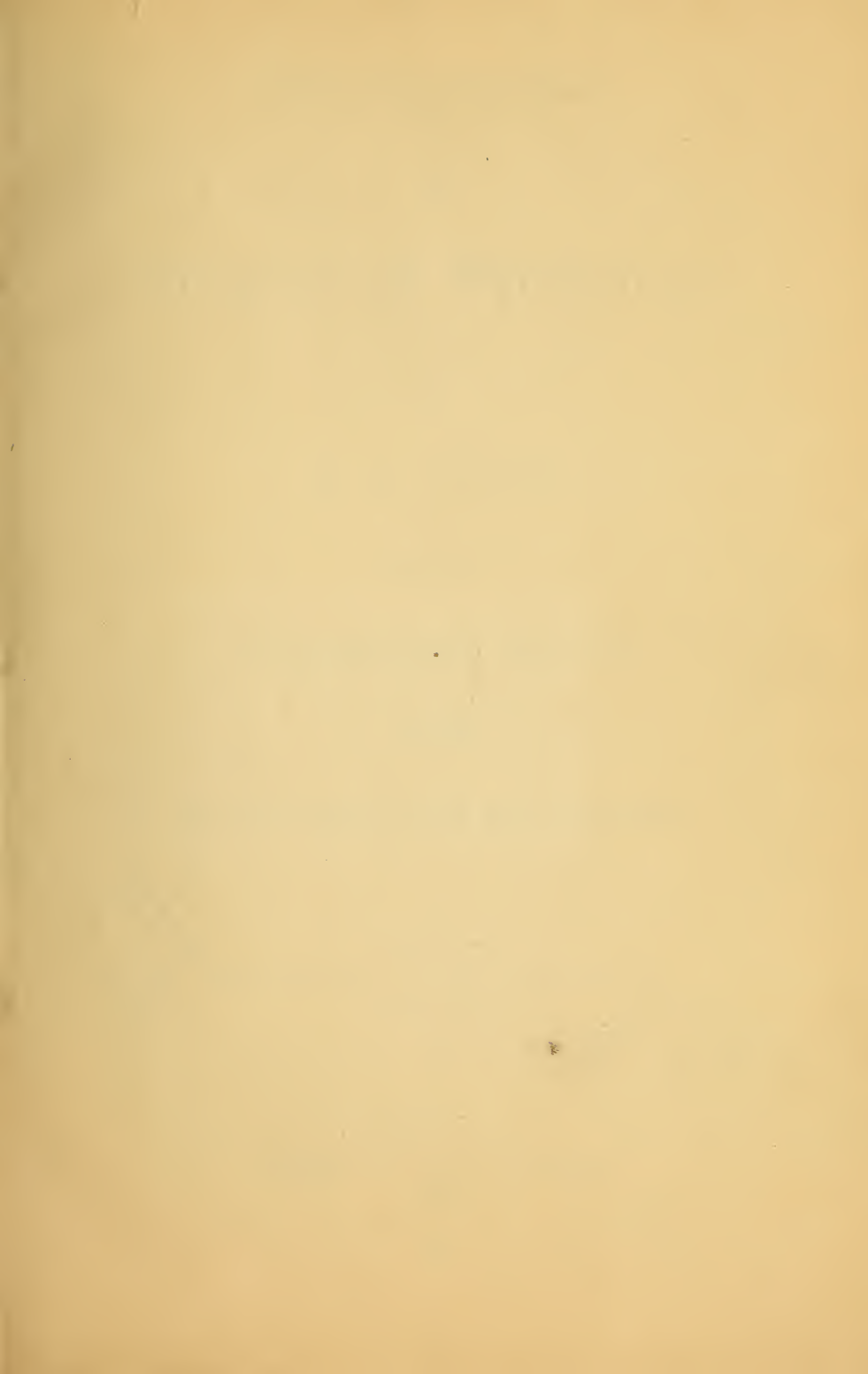
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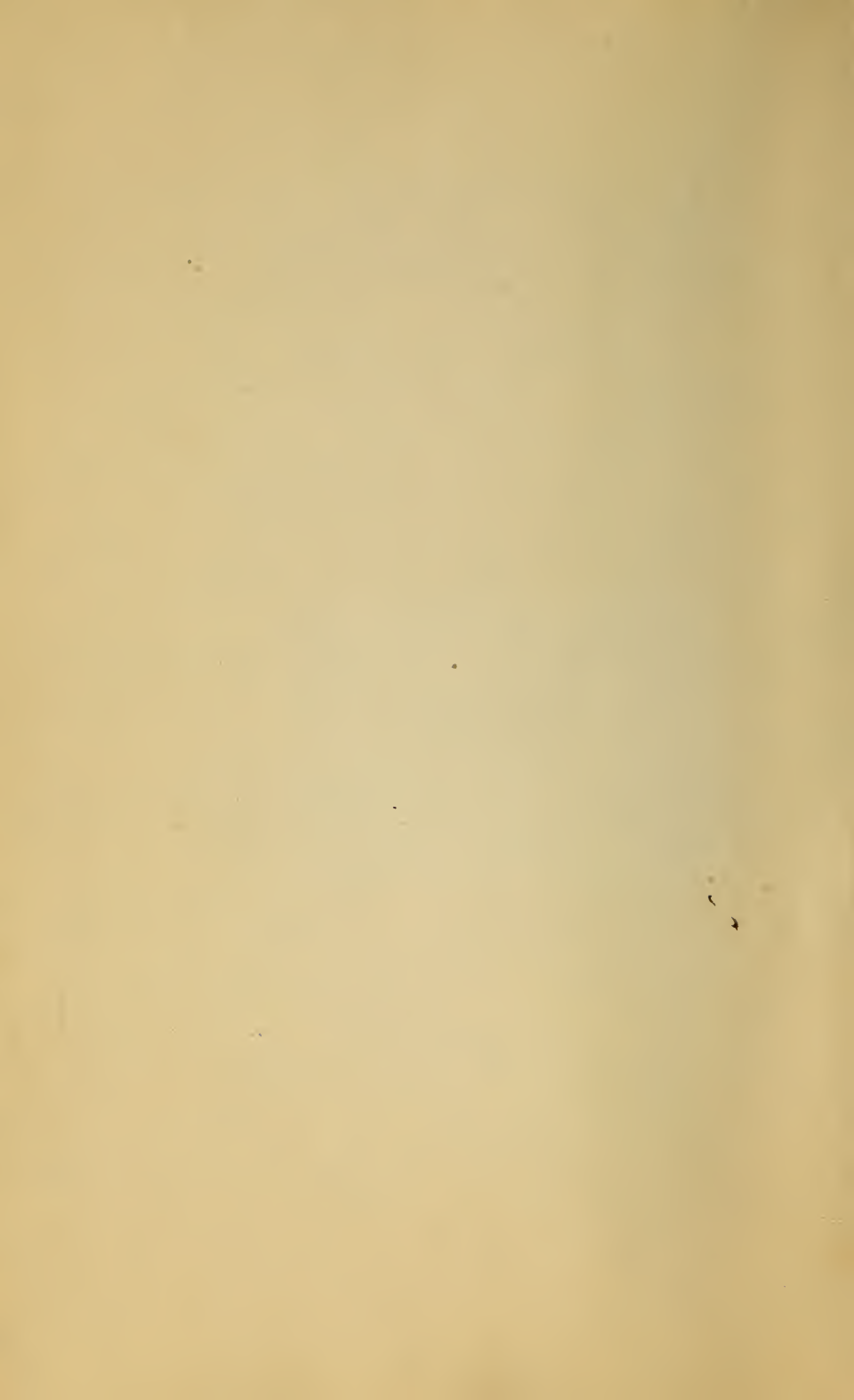
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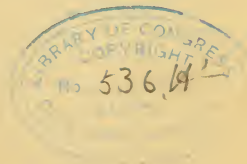


ABRIDGEMENT
OF
Elements of Phrenology,
BY
B. H. WEBB,
WITH AN
INTERPRETATION
OF THE
NATURAL CHARACTER.

Of
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INTRODUCTION.

Knowing of no phrenological work free from what appears to me great defects in its explanations of human nature in its connections with the brain, and thinking any aid would be welcomed, in advancing this noblest of sciences from its infantile condition toward maturity, I offer the following synopsis.

Gall, the first successful explorer in this field, and his successors, Spurzheim, Combe, and others ; strong men and among the most meritorious of the race, have been merely pioneers in this philosophy of human existence, in its conditions, workings, inactivities, regulations, sufferings, enjoyments.

In extension and modification of the current philosophy of the brain and of humanity, many of my opinions here offered do not fully accord with the publications in this field. To extend our knowledge here we want the investigations and more or less erring and differing conclusions of thousands of men conferring together ; as, to improve the greatly imperfect English dictionaries it would be well to organize a congress of a hundred or so philologists ; for inventing, another congress of a thousand or so inventors ; as there will be, in the future, congresses for a thousand purposes. The great John Stewart Mill said : " Diversity of opinion is not an evil, but a good, until mankind are much more capable than at present of recognizing all sides of the truth." We know much of this human philosophy, but have yet to learn greatly more ; though much less of the groundwork than the application. Horace Mann said of the ancient leaders in philosophy, that " they were great men, but with not enough of great men around them to correct their errors, and as a consequence they propagated more of error than of truth." This is evidently the case with Gall, Spurzheim, and their successors, in this complicated science of the human race, in this new and vast field. Men of this century are raising it from its infancy. Generations yet unborn will bring it into stalwart maturity, as a full, God-given revelation and philosophy of the spiritual and physical mechanisms which produce and regulate all human thought and feeling and conduct ; holding all the sciences and philosophies based on man ; intellectual, physical, political, social, moral, religious ; giving a full explanation of humanity, in all its savagism, barbarism, civilization, through all its past and future.

Outside of its teachings for the social organizations and life of humanity in the future, this physiological science shows men as one of its lesser aids, their natural rank in the human family—the amount of power, trained or untrained, in each of their faculties, sentiments, affections, passions ; pointing out the

fields of action where they can do best, natural adaptations for sexual congeniality with particular characters, unfolding the internal of the forces which regulate human life; and here—where, in making a life choice, we should have much knowledge—may be made available in extending acquaintance as help to early and better selection; it shows men, in brief, fully themselves, and the life through which they may the most obtain enjoyment,—in and out of its means, the only possible object of value—of which, of the race since its dawn, not one in hundreds has obtained half of what he has been susceptible. Though men are always much less in judgment than they suppose, more than nine-tenths even of all that the wisest take and hold as truth being merely uncertain opinion derived from partial knowledge mixed with error; yet, with most men, undeveloped from training, is much capacity of which they are ignorant, for success and enjoyment. Persons desirous of extensive acquaintance with man, through this physiological and psychological science, should read all the leading works upon it; being careful in deciding upon this or that, as truth or error; remembering that, with all of us, at best, beyond settled facts in science and philosophy—which cover but little ground—much error will inevitably be accepted as truth, and much truth rejected as error.

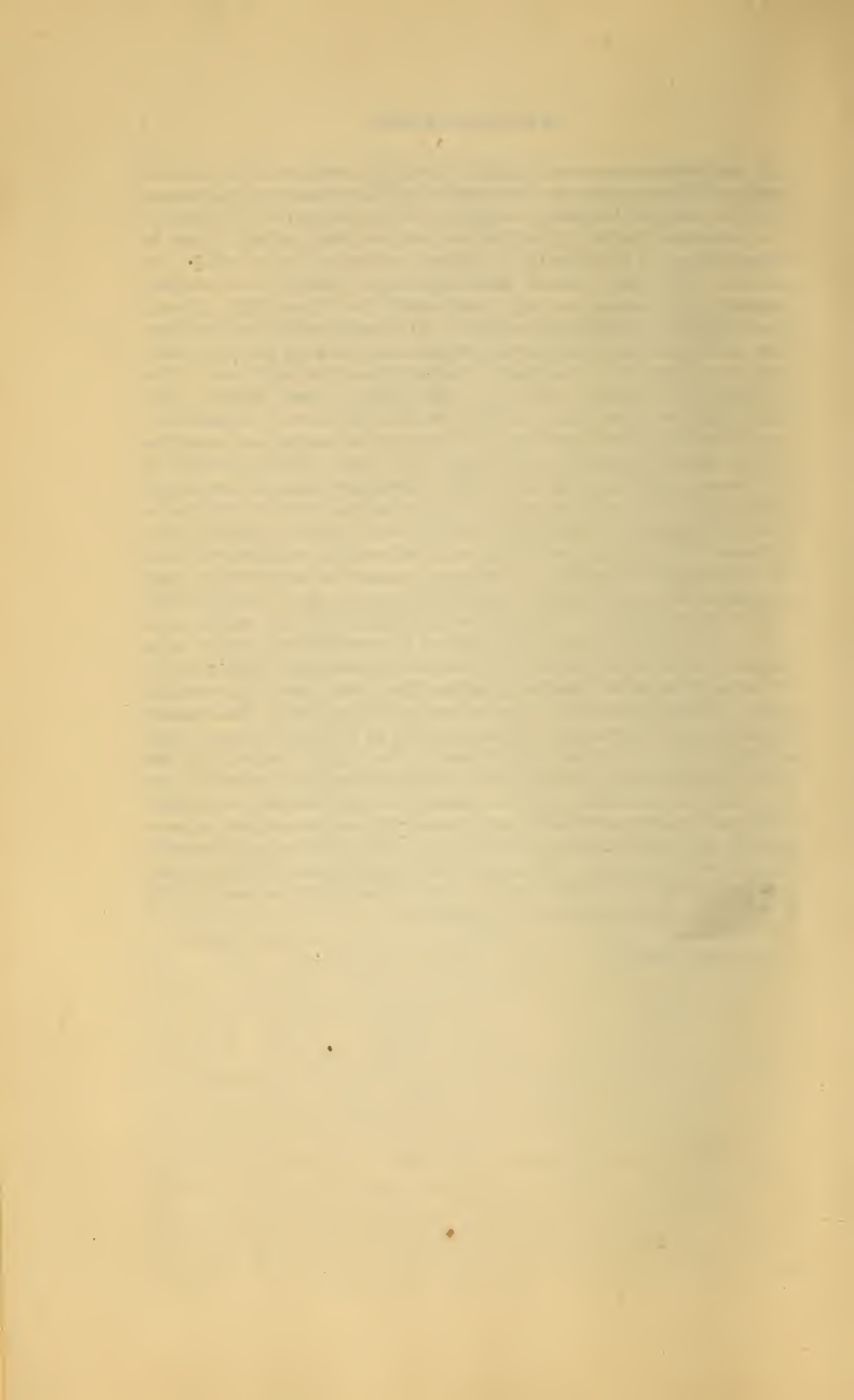
It is hardly necessary, at this day, in opposition to ignorant skeptics and dishonest pretenders, to state that the closest comparison has been made between brain development and character, with hundreds of thousands of the world's well-known individuals, and that there is nothing in physiology known with more certainty than that each faculty, sentiment, affection, passion, has its own part of brain through which it acts.

As a portion of our differences and extensions from the other writers on the brain, as the hand should not be named the Gatherer of Flowers, from like reason, the part by others named Mirthfulness—which perceives not merely the ridiculous, but the incongruous from the congruous, in all science, philosophy, business—I call Incongruity; and which is a fruitful source of premises. The part named Weight—having comprehension, not merely of gravity, but, far as accessible, all the other forces, in their relations to effects, led to its work, as in mathematics, by the higher faculties—calling this Force, another chief source of premises. The part named Imitation—operating, not merely in representing imitations, but in all departments of representation where man works—calling this Representativeness. The part named Constructiveness—which merely organizes, for Representativeness with its assistants to construct, represent—calling this Organization. The part named Causality—which perceives, not merely causes and effects, which it does by reasoning, but, through reasoning, discovers all the conclusions in physical logic; doing nothing but perceive conclusions in premises, and premises in conclusions—calling this Physical Reasonality. The part named Comparison—which does nothing but

perceive likenesses—calling this Similarity ; and which, with its spiritual department, is the most fruitful source of premises. The part named Ideality—which loves perfection in all beauty, all existence—calling this Perfectiveness ; and which leads to imagination, in like way as do more or less all the other elements. The part named Combativeness—which not merely combats, but impels to execution over the whole field of business—calling this Executiveness. The part named Destructiveness—which desires not merely to destroy, but to have all execution and provision thorough—calling this Thoroughness. The part named Firmness—which, in its natural work, desires consistent life in accordance with the natural desires of all the other parts—calling this Consistency ; though this sentiment, as of the others, from imperfect philosophy, &c., has wrought much in the wrong and little in the right. The part named Conscientiousness—which desires impartiality—calling this Equitiveness. The part named Self-esteem—which loves, not its possessor, as do none of the other elements, but that which is dignified in all life—calling this Dignity. The part named Individuality—having power of perceiving the indivisible parts, far as accessible, of all individualities—calling this Indivisibility ; for similar reasons, changing the names of about a dozen other parts ; also claiming that the natural food of each of more than half a score of the organs of the brain is a perfect life ; and that all the other parts require, though of course but partially desire, the same ; claiming also, that man's higher nature, as well as his lower, has operated more in the wrong than in the right, because of imperfect philosophy, unnatural conditions, and unfavorable circumstances ; and that, in the future, completion in knowledge of human nature will lead to completion in circumstances, conditions, and rightful life ; and that the religion, the requirements of matured humanity, will consist in managing to invigorate and give in fulness to all the human soul its natural food, perfection of liberty, and provision for enjoyment.

B. H. W.

MARCH, 1868.



PHRENOLOGY.



THE HUMAN BRAIN.

Human capabilities in the different departments of thought, sentiment, affection, and passion, depend on size and condition of the brain, in its different parts, as their instruments, its quality, in fineness and firmness, depth and number of its folds, amount of nervous and vital power, with the mode of life of the mental and physical system. The physical capabilities depend on size and condition of their body and nerve organs—the location of the latter of which are not fully ascertained—the general vital conditions and manner of life.

With large development of the vital system, lungs, heart, &c., with numerous and deep brain folds, there will often be in all the other parts, mental and physical, twice the strength that there is when these vital parts are small, and the brain with few and shallow folds.

Each faculty, sentiment, affection, and passion has two brain organs, one within each side half of the head; the size of which, except in the central range, from indivisibility to parentiveness, is determined, with slight variation, by their distance from the ear, at the outside of the head, the distance here between them, and their circumference on the surface; the central range, with slight modification, by their circumference at the surface, and distance from the ear.

The size of the organs is more or less modified from their appearance by the varying thickness of the skull, which is generally thickest with those of roughly masculine build, particularly over the organs around the eyes. Long continuance of activity of organs considerably lessens thickness of skull over them, and slightly expands its surface; while inactivity, long continued, causes the skull over organs to become considerably increased in thickness, and to very slightly lessen in expansion of surface.

The amount of nervous power depends on size, quality, and condition of the nerves, depth and number of brain folds, and the power of the vital system, and is indicated by the proportional degree of strength and activity in the physiognomical appearance in connection with the vital conditions.

The amount of vital power is determined by size, condition, and quality in fineness and firmness of the vital organs, and their organs in the lower branch of the brain.

Muscular power depends on size and condition of the muscles, and the assistance received from the nervous and vital systems.

Fineness or coarseness of quality, with the whole interior system, is indicated by fineness or coarseness of skin; while firmness of quality is indicated by a particular firm physiognomical appearance, and is in instances chiefly hereditary, in other instances chiefly acquired by cultivation.

The depth and number of brain folds are indicated by the extent of hill-like appearance in the skull over the organs, and by the proportion of the mental expression to the other conditions than the folds which produce this expression; and are in the same degree with all the organs in each head.

Regarding size, most great men, intellectually, have large heads and brain organs; though there is a small number of poets, orators, writers, &c., distinguished for power, who have heads and brain organs little more than average in size; yet of good balance, good quality and condition, with deep and numerous brain folds, and great nervous and vital energy; the same as average sized men, in rare instances, astonish with their great physical strength; and as there are insects able to move bodies a hundred times their own weight; and others, weighing less than a grain, able to move, at a leap, a yard and a half; while a creature the size of a man, with power equal to this, in proportion to its weight, could move hundreds of miles at a leap.

Regarding phrenological nomenclatures, all of them are imperfect; though in our consideration we have made improvement, having modified the names as well

has explanations of most of the organs. We are far from having complete knowledge of many portions of the brain; and of some small parts are in extreme ignorance.

It is evident that the brain, as with other parts, to be effective must be in healthy, active condition; and hence many persons, with moral and religious organs greatly developed, from inactivity here, are much immoral and irreligious; also, many, with these higher parts deficient, are religious and moral from favorable philosophy, training, and circumstances, with the lower motives. And as we occasionally find preachers, pugilists, and others, with extreme development in all the animal passions, and great deficiency in all the moral and religious parts, through a policy founded upon their lower elements, holding in extreme subjection their whole animal nature, from this fact, with others, we are positive in the conclusion that, some scores of ages hence, when equity shall prevail, particularly with labor and its fruits, as, for the good of all, the suffering lower and suffering higher classes both will demand, and the race, in the machinery of thought and feeling, is brought into normal conditions, and the then understood required arrangements are made for it, the whole human race will be capable of and led into correct life. And we claim here are two, broad, foundation wants of humanity, grandly looming upward in our day, for the glory of distant ages: first, under Equitiveness, seconded by all the other higher and even lower sentiments and elements, equality in connection with labor and its fruits, with the consequent leisure for enjoyment and general improvement; second, and as a consequence of the first, and as a part of the improvement from it, the removal of abnormal conditions of the machinery of thought and feeling. And, from the fact that many, predominant in power and activity of all the animal passions, and much deficient in natural endowment for self-control, yet have full control of all their animal nature; from this, with other facts, we are forced to the conclusion that want of ability to hold in subjection powerful animal elements comes chiefly from an abnormal condition of the organs of passion, which defect we claim the wisdom and skill of the future will be sufficient to remove.

PHYSICAL SEXUALITY.

Generally termed "Amativeness." Love of the physical nature of the opposite sex. This is one of the strongest of human elements, and, rightly regulated, capable of a large amount of enjoyment; but, through perversion, has been one of the chief enemies of mankind; also, prevention of its rightful activity and the fulfillment of its higher designs has been an evil of extensive magnitude over all civilization. It cannot be otherwise, generally, as with other forms of evil, through all the great flood tide of error, till, of wrong, we shut off the fountains instead of dipping from the streams as hitherto; till, far in the future, society is remodeled, and full provision made for obedience to all natural human law together, for an engineering of the race, individually and collectively, in accordance with the human constitution. This element has its bliss mysteriously in physical unity. In fullness of life, in favorable conditions, its ecstasy is flashed from even the mere touch of the finger upon the cheek. Under the full influence of this element, in rightful conditions and life, any personal contact thrills with enjoyment, as contact with fire thrills with pain. In unnatural physical conditions, and the error of thoughtless ignorance, this element has not one-tenth of the enjoyment which it has in rightful conditions under correct philosophy. In the imperfections of the present, because of evils necessitated by other evils, man, in general, must, at least will, very often, be the agent in this department, of both rule and ruin. In the better regulations of the future, woman, sexually, in normal conditions, as science predicts, shall hold the reins, and this ruin then never come from her. A line extended from the middle of the back of the ear backward about an inch and a half, terminates at the outer edge of the part, which is a nerve fountain of this element, and the regulation of the main portion of the muscular system. Average size, with average-sized heads, at surface, about two inches wide, one and a half high.

SPIRITUAL SEXUALITY.

By others called "Conjugality." Love of the spiritual nature of the opposite sex. This element, with all, is capable of being an exhaustless fountain of highest bliss while life endures, yet, because of erroneous life and philosophy and organization of society, it has generally been more or less dormant and ungratified through nearly all of life, and to the race imparted not one-tenth of the enjoyment of which it is susceptible. Average surface of organ about one and a half inch in diameter; located above and joining Physical Sexuality.

Within the realm of human thought and sensation, than these sexual elements, there is nothing more admirable. They have the similitude of the whirlwind, the electric telegraph, the lamb, the dove, the rainbow—the most ruling of forces and the richest of beauty. With their controlling and absorbing power they have spell-bound the human race. An unseen, raging fire is here, known in its wide results, over a globe, with its weal and woe, ceaselessly burning and spreading as widely and irresistibly as the storm that would hurl cities from their bases, and sweep forests into the sea. Yet, as the result of other error and neglect, inevitable hitherto, and to be so ages longer, outside of a world of wretched, uncongenial sexual union, millions of each sex to-day, though craving here more than for aught else, give this powerful element to starvation and death. This astonishingly absurd starvation here, with all other starvations of the human elements, prevailing everywhere in ~~excess~~ excess, though unavoidable hitherto, will, we claim, in the advance of civilization, ages hence, be consigned to the historical wretchedness of a barbarous past.

PARENTIVENESS.

Love of children. Located at the termination of a line drawn from the eye to the top of the ear, and continued directly to the center of the backhead; occupying on the surface, in average size, about one inch and a half square.

FRIENDSHIP.

Love of friends. This element is capable of much more enjoyment than it generally receives, because of torpidity, monopoly of time and energy in other channels, the erroneous organization and inharmony of society. As through this element we love those who are like us in our better life, and as we accept that we are in the "image of God," we must conclude that He loves us through this element more the more our life is like His. Located each side of Physical Continuity, extending a little lower; average size on the surface about one inch and a half square.

PHYSICAL CONTINUITY.

By others called "Inhabitiveness." Desire for continuance of affection and attention in relation to physical nature—home, business, country, sexual companions, children, parents, friends, &c. Located above and joining Parentiveness; average surface about one inch and a half wide, and a half inch high.

SPIRITUAL CONTINUITY.

By others called "Continuity." Desire to continue all attention and affection in connection with spiritual nature; with family, associates, subjects of thought, business affairs, and so on. Located at the upper part of Physical Continuity; average surface about one-half inch high and one inch and a half wide. These two elements desire merely constancy of affection and attention. One has to do with that only which is perceptible to the eye; the other with that which is perceivable only in thought, as of all the other organs which have a physical and spiritual department. They favor stability of character, union for life with the sexes, with parents, children, ~~and~~ friends; thus favoring a social system and life which would secure these results; removing the present extensive necessity for divorce, separation, fickleness. And in these elements is one of the great laws for the future; availing little hitherto, under which, in the sexual relations in particular, far from now, in fullness of rightful regulation and maturity of social or-

ganization, clear from evils necessitated by evils, away from the hitherto essential, yet often extremely galling slavery of political power, the free will of parties in sexual union, will doubtless be the only, and a most ruling, unity binding force.

VITATIVENESS.

A propensity which desires protection to the physical system, and stimulates to the directing of nervous energy into the vital parts; thereby aiding, both involuntarily and through the will, in capability of endurance, of resisting disease, &c. Located below and back of Thoroughness, partly under the ear, when large, turning it outward and forward.

EXECUTIVENESS.

By others called "Combativeness." Desire for execution. Located at the termination of a direct line extending from the eye to the top of the ear, then back an inch and a half to an inch and three-fourths; occupying at surface in average size about one inch and a half square.

THOROUGHNESS.

By others called "Destructiveness." Desire for thoroughness in all execution and provision. Located at the top of the ear; in average size extending about one inch and a half high and two in width. This and the preceding organ give stimulus to investigation and thus aid the judgment, as do the organs above them; adding to persistence and thoroughness in thought.

ALIMENTIVENESS.

Love of the nutriment essential to life. This organ, under right conditions, directs and confines its regard to the elements of which the natural physical constitution is composed, and from which its action and heat are produced, desiring each of these elements in proper amount, as nature has compounded them in her rich productions. Right regulation of this element, as of other parts, when naturalized to it, affords much more gratification than misregulation, indirectly to itself and

every other part, imparting more enjoying power to the whole. Scientific regulation of this, as of the other leading elements, is indispensable to the highest condition for activity and enjoyment of every part of human nature; though such regulation in general is neither desirable nor possible for this century of deficient and erroneous philosophy, and other errors and deficiencies, with its flood-tide of depraved excitement under full sway, wherein every violation and deficiency necessitates, and is necessitated by, other violations and deficiencies, the imperfect often being requisite from, and making requisite, other imperfections. As from his grain the horse fully sustains his fire and energy, his fleetness, and endurance of hard labor, and cold of even the frigid zone, so man, naturalized to correct life, with vigorous nutritive system, in the far future will be able, from the same and the like of other of nature's correct compounds, to sustain—and can do it in completeness in no other way—all his nature. But men in this, in our day, with truth and error for their guide, have gone into wild fanaticism, terminating, under the poet's danger from “a little knowledge,” in many instances, in suicide. All-important truths have suffered from such men, as these men have suffered from the truths or the ignorance with them. Alimentiveness is located at the upper and forward connection of the ear to the head, occupying surface on the average about one inch square.

PROVISIONALITY.

By others called “Acquisitiveness.” Desire to provide for the future, in reference to all the essentials for enjoyment, desiring acquisitions and expenditures, &c., as means to this end, for self, family, friends, humanity. On the ocean of life, hitherto, all mankind have been, in paper barks, adrift, amid rocks and storms, ever, erroneously, in many ways, subject to ruin; and, in the common unfavorable circumstances and unnatural conditions, in which all are liable to be in this lottery-like social system, the best are capable of falling so far, and yet be considered sane, that they would, to quench the burnings of this with other passions, exhaust your re-

sources and see you sink in pauperism ; yet, as showing the good which exists in spite of this external error, there are hundreds of thousands capable of being impelled into the extremes of wrong, who would, in instances, breaking from these unnatural impellings, from highest motive, with no thought of self or the future, eagerly, joyously throw down their lives in your defense. The misdirectings of this passion, the necessity of other imperfections, has been the source of evil to immense extent. In the newly kindling light from the human brain is full provision for bringing order out of this chaos ; yet, the complete philosophy of this element is for the future, mainly waiting for development. As with other parts, it cannot be rightly regulated till all the elements of our nature are understood, and accordingly directed in harmony together. It is yet, working with other parts, to make provision for the race, of which, from partial perception, men have but just begun to dream. Located directly above Alimentiveness, with average surface about one inch and a half square.

SUPPRESSIVENESS.

By others called "Secretiveness." Desire to suppress, or the reverse, as is required for the best attainment of our ends. This is a strong aid to self-control, in leading the intellect to perceive the necessity of suppressing the feelings and their manifestation, and avoiding causes of excitement. It works much in aid of Representativeness, on the stage, in art, in literature, in influencing human nature ; assisting much in a large portion of the business of the world. It stimulates and guides, and thus greatly aids the intellect in policy, in judgment of what to suppress and what to uphold ; making thought here much more attentive and farther reaching. Located directly above Thoroughness ; average surface about one inch, and a fourth high and two wide.

CAUTIOUSNESS.

Desire to be guarded against all opposition to our interests ; a watchman for all the other elements. Located above Suppressiveness, little farther back, at the

top of the sidehead; average surface about one inch and a half in height, two in length.

APPROBATIVENESS.

Love of popularity and that which is popular for ourselves and others. This is a powerful propensity, one of the chief regulators of human life, and the source of much good and a vast amount of evil. Scores of ages hence all its power we claim will be for the right; that then, under it, men will not be ashamed, as now, but take pride, in imitating God, in living intelligently, in harmony with their fellows, in the most joyous life. This is the most ruling motive with tens of millions of mankind; as Provisionality, Veneration, Dignity, Equitiveness, Benevolence, each is with other millions, and Sexuality, Friendship, Parentiveness, Alimentiveness, with one-half the human race. Located between Dignity and Cautiousness; average surface about one inch and a half square.

DIGNITY.

By others called "Self-esteem." Love of that which is dignified, of a life becoming to man, with all. Under the prevailing imperfect circumstances and philosophy, as of all the other sentiments, when strong, it acts with full strength only when and where it is led to such by other strong sentiments; and, under their universally imperfect philosophy, it has everywhere hitherto been the source of a vast amount of evil. Well developed, it inclines men to be unmindful of trifling affairs; and, working with intellect, sometimes looks at the whole of life here, in itself, as of small account, and considers the difference between much and little of power, wealth, health, knowledge, virtue, love—whatever it may be—of anything desirable on earth, outside of its future results, as a trifle not worthy of great consideration; and hence often inclines men, while getting what enjoyment they can, to quietly take life's varying allotments as fickle destiny turns them, without worrying over deficiencies, losses, or any good here unattained. It leads to appreciation of the fact, that the difference

between the idiots and Humbolts of mankind is as nothing, in our almost total ignorance of the measureless universe around, and the commenceless and endless eternity back and before us. It leads men to humble consideration of their nothingness in the light of such facts as that the earth, with all upon it, compared to the rest of what God superintends, is less than a mote in the sunbeam to the world over which it floats; and that, in illustration of our littleness and spiritual growth in the future life, were we, which of course is entirely improbable, to expand physically as well as in spiritual power, and advance over the universe by the clumsy process of foot-step, the time, not far off, might be, when, in bulk of person, we would fill more space than our telescope has spanned—a field over which light, with its speed of near two hundred thousand miles per second, is hundreds of thousands of years in passing—each step in our onward march reaching over a still farther distance, and early in this gigantic career a field greatly larger than our telescope has covered, perhaps to be allotted us for superintendence, with all its rolling grandeur; this field and our persons and powers to be forever expanding, while each of us forever to have an immeasurably less field for action, with immeasurably less magnitude and power than other creatures who began infinitely long ago; yet creatures, though to be forever expanding in greatness of being, power, and work, to be forever incomprehensively below God, who was God when they began. We are accepting as fact here that God did not begin to create, since, if He did, and is infinite, during the preceding half of eternity, He must have been idle and alone, which, in perfection, He could not be. This, of course, is in the field of the uncertain and incomprehensible. Though such gigantic physical creatures as here noticed doubtless never have been and never will be, they serve in illustration of what this sentiment, in its farthest reach, well considers, and, in comparison, directs man humbly back upon the undignified nothingness of his little self. Located between the organs of Approbativeness; average surface about one inch in height, and two in width.

CONSISTENCY.

By others called "Firmness." Love of the consistent in connection with leading principles, objects, strongest elements, previously settled policies, decisions, independently of present influence and excitement; operating as a balance wheel. In highest location, in kingly position and authority, as a sleepless overseer over what is below, in the far future, under full and right philosophy, it will ask for a natural, harmonious consistency from all the elements of human nature; full obedience in each to the laws over it; and will be rightly inaugurated into governments for the defective masses. In times of danger and high excitement it is in its office—favoring consistency—to suspend decision and action until a thorough survey of all the facts of the case, under the different faculties and sentiments, is completed. Besides urging large organs to always attend to their business, which otherwise they would often neglect, this sentiment often leads men, indirectly, through philosophy, when the other sentiments are deficient, to be equitable, venerative, dignified, continuous, executive, provide for the future, &c. Hitherto it has worked for the wrong greatly more than for the right. Located at the center of a line passing perpendicularly from one ear over to the other; the larger part of the organ being back of this line; average surface about two inches square.

EQUITIVENESS.

By others called "Conscientiousness." Love of equality in the interests of all; desiring for others as much as we desire for ourselves; the universal love of Jesus, like the impartial love of God, the fountain. With wrong philosophy this sentiment very often favors revenge, dishonesty, and other evils; and, in its universal depravity, outside of its extensive neglect, having more to do than any other element in man, its required business being in proportion to its extreme though dormant power, attending to but a small fraction of its work; outside of this neglect, in its wanderings, its pathway of operations over the globe is every-

where black with blight and ruin. Without benevolence, or full and right philosophy, it often leads men who desire to be unassisted, exposed, as they are, and subjected to the wrongs of others, to favor that others be left the same, subjected to their wrongs. Considered in its bulk and in its two parts this is the largest organ of the human brain, the strongest force of the human soul, the most kingly power of the race on this globe; and, from its long confinement and torpor in dungeon darkness, it is in our day awakening and struggling to be free, to have in fullness its natural food. For the distant future it teaches that the abilities of the stronger and weaker classes are common provision, equally for the good of both; and that each is bound to do all it can for the other, under the various laws, in imitation of God; and that, as we, under reason, desire to do no more work than enough for our physical and mental needs, enough each day for each day's general wants, receiving all the value of the labor, in condition, provision, circumstance, for the largest gratification of every element of our nature, as we desire to have all possible provision for enjoyment, to avoid the losses so extensive everywhere, resulting from mismanagement, to avoid the sexual absurdities, deprivations, vices, now so extremely prevalent, and many other misregulations, violations, perplexities, losses—to have the highest training and condition of all our physical and mental elements; every part being cultivated, as is the pugilist's muscle, on the ground that no part can be in best condition for joyous and forcible action without every other part being so—and that the proper amount of legitimate action and enjoyment in each part strengthens that part and all the other elements (not that the muscular system of the mind laborer needs as much action as does that of the manual-laborer. Brain action, through excitement which it awakens in the heart, not only draws blood to the brain, but also to the muscular system, a portion of which is in habit of being, though to small extent, daily in powerful action;) as we desire the most favorable circumstances for enjoyment, for harmonious mingling with friends,

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parents, children, companions, without separation till day of dissolution, clear from the blights that have wrecked millions of husbands, fathers, sons, and daughters; and clear from that slavery in which a majority of the race are, and the rest liable to be, and which forces upon the great mass an excess of labor, and holds them from improvement and enjoyment—as we desire in fullness the pleasures of music, of the stage, of eloquence, literature, science, art, philosophy—the highest artistic beauty and grandeur in dwellings and surroundings, as we desire all this, all of value for enjoyment that is obtainable, for ourselves, this sentiment desires, aye, in supreme authority from the Almighty, peremptorily demands this for all; and in requiring this, requires extensive combination of thought, effort, interest; the final abandonment of this unequitable system, and the obviating of the present necessity for hoarding wealth; there being no other way than through this combination to have universal equality in acquired provision for enjoyment, and to have this provision the highest possible, higher than political and moneyed kings and queens have ever obtained; as is fully and plainly demonstrated, both in theory and experience, from the enginery of human nature, facts in general society, the successful though erring Shaker, and other like communities. The most God-like of earthly power is in this element; greatly torpid as well as perverted hitherto, yet to be fully aroused, and under intelligence to electrify and hold unlimited sway through uncounted ages to come. We want thought upon this philosophy, also the blundering experiments and failures of fanatics, as centuries go by, to fit us for successful practice when the race shall be ripe for it. We must be educated, through thought and experiment and failure, as in the world of physical invention, to the higher modes of regulating human affairs, before we can have them in practice, physically, politically, socially, morally, religiously. It is with the inevitable that our race shall have the lower and lesser good first, the animal and barbarous; slowly rising along the flow of ages to the greater and higher good.

The best forms of government and religion and life of the masses have had no adaptations for mankind hitherto. The most helpful systems of government and religion for the present, are such as prevail, in Europe, Asia, Africa, America. Gradually our race is to outgrow the infantile barbarism of the present, slowly rise into fitness to receive the highest help, instead of injury, as it would hitherto, from the highest forms of government and religion; and, sure as coming seed-time and harvest, in spite of the heedless, the morally blind, and the policy carpers, this humanity reform, under this supreme law of Equitiveness, is finally to come into rightful organization; from small beginning slowly expanding to be the most ruling power this globe with our race can know; with the sweep of the avalanche, breaking over all obstacles in its way, gathering and elevating the human race into one grand army of heroes and victors, the allotted time, to hold the earth in undisputed sway, as it grandly courses its rounds, with kindred worlds, in the ethereal blue. The scores of crazy social experiments which, a few years ago, appeared and disappeared as bubbles, prove only what was known before, that management must be accorded to the nature of the material to be managed and the results to be attained. No experiments in this line have been tried on the natural system, or can be, till its subjects are educated and trained for it. Equitiveness is located on each side of the back part of Consistency; average surface about two inches long and one and a fourth in width; the length being between Hope and Approbateness; in its largest development having, in its two parts, about eight square inches of surface.

HOPE.

Faith with regard to success and the essentials for it, here and hereafter. Located on each side of the fore part of Consistency; average surface about one inch square.

SPIRITUALITY.

Sense of, and desire to depend on, and be controlled by, the spiritual laws and powers that are over us, lead-

ing to excitement in our ruling sentiments, thereby extending their influence. This element is the source of a mysterious religious enjoyment, powerfully experienced by millions of mankind, and in agency here is believed to be a medium of communion between God and man. Its legitimate office is thought to be chiefly to seek gratification and influence for good in prayer, and through prayer and other ways to aid in rightful life, in directing our whole being, in imitation of God, most effectively to, or in harmony with, the good of humanity. As we accept that we are in "God's image," and as we enjoy spiritual communion with our children, and like to be properly solicited by them for favors, and that they should feel thankfulness to us, we must accept that God also loves this communion, thankfulness, prayer, from His children; and as we accept that He is incapable of partiality, and the only cause in being, all other causes, so called, being secondary, and hence only instruments, it may be inferred that He will, where He has not, sooner or later, some time in duration's endless flow, in proper season, lead all His children, for both His and their gratification, upward, from low, destitute condition, to an acceptance of the necessary means for highest good, universal love, respect, kindness, activity, prayer, &c. We will add, that we cannot but prefer the rich feasting of following the teachings of this sentiment, with the other powerful directors around it, rather than leaving in starvation this towering part of us, under the dark guesses of the materialist. Located each side of Veneration; average surface about one inch and a fourth square.

VENERATION.

Respect for whatever is worthy of it, the authoritative desires within, and beings and laws around. Guided by other higher elements, in humble and loving adoration, it directs itself most powerfully to the Great Parent. We cannot but accept of the existence of such a parent, from the fact that we have the organs of Spirituality, Veneration, Benevolence, Equitiveness, Provisionality, Perfectiveness, Sublimity, and Hope, which, in combina-

tion, can not, when well developed and active, satisfy their cravings on affairs of this life, and which can not in satisfaction stop short of a perfect God, and an endless future of ceaseless, direct or indirect progression for all His children; all of them under a system of cause and effect, of good and bad, or, as you might term it, of reward and penalty, forever. All other desires of man, and all desires of all other creatures, far as our knowledge goes, have provision, in form of reality, for full gratification; hence, besides the powerful reason in the absurdity, of which human research has never found an instance, of having passions made for starvation on an insufficient provision for their gratification, or for gratification on ungrounded visions and lies, we have also the same foundation for considering it a law of nature, that where there is desire there is reality related to it, sufficient for its gratification, that we have for the law of gravitation and all the other known natural laws; the foundations for acceptance of them all being the fact that the extensive observations of the human race have found no exceptions to them; and we cannot put down this, the noblest, most kingly part of man, with its powerful desires, compassing eternity, the universe, and an all-perfect spiritual power, clinging in highest faith and gratification to these as their own—we cannot put down this, the grandest part of mind, as having for its main object, and which takes most powerfully and much most satisfyingly its attention, merely deceiving, groundless visions—we cannot give up this, the most powerful and comprehensive part of our nature, as an exception to all else we know of desire, and that this extreme yearning has for its food, without which and with which it must hunger and thirst in vain, chiefly a vast bubble of nothing; we turn from such an absurdity in disgust, and cling unfalteringly to the undeceiving reality of these grandeurs over and beyond us. Here is the richest food we have found on the bounteous table; and let us live, while this appetite lives, feasting upon it, partaking of the sweet when the sweet is joy and life, instead of the bitter when the bitter is pain and death;

and if it is so, that this, the only food which can satisfy this towering part of us, taking up so much brain, so much energy, so much joy, be groundless visions and lies, we cannot find a shadow of ground to believe it; and let us not at all harbor here any groundless, torturing doubt, but accept that there is a fountain like and for the streams, an all-sufficient source from which our existence has come; related to, and corresponding with, this leading part of our nature—and hesitate not to continue feasting our eager cravings upon this most luxurious, health and joy giving food; allowing not groundless doubt to turn it into poison and gall of bitterness. Under imperfect philosophy, Veneration has, everywhere, through the past, extensively favored the wrong. Located between Consistency and Benevolence; on the average having surface about one inch and a half square.

BENEVOLENCE.

Love of the welfare of others. This is one of the largest divisions of the human brain, and one of the fullest fountains of enjoyment. It has hitherto had but little of the gratification of which it is capable. It has been pushed into the background, and held in chains and covered in darkness. It is yet, in the distant future, to be gotten out from this prison-house, its giant power giving unceasing and impartial sway, with the blissful privilege, working with the other sentiments, of leading in the regulation of this earthly scene, till every heart is made to glow and every cheek bloom, from constant fullness of joy, over the present and future, for which the great God of benevolence has fitted up these human engines and sifted them around the world. As the arm is weakened from long confinement in the sling, so, from hindrance in like ways, Benevolence, with the social, moral, religious, and intellectual elements, with the great mass, have become weakened and inactive, besides other hindrances and want of other requisites for action, and received but a small fraction of the enjoyment which such training as the pugilist's muscle receives would have fitted them for, and a natural system

of human regulations have granted to them. This element of Benevolence is a foremost principle in and over the Realm of Being. Doubtless for its gratification, with the great Supreme, all powers and existences in immensity are directly or indirectly aimed; over a field limitless as the benevolence—limitless desire with a limitless universe to feed it. Aided by omniscience and omnipotence, it is doubtless in unceasing operation, delightfully bestowing its bounties over this measureless field; making of everything, of even the most intense agony, a rich germ for an endless succession of harvests of enjoyment. We are using as truth the assumption that God is commenceless and infinite. This mechanism of human nature, with all its experience, is, doubtless, in the great plan, for nought but the gratification, directly or indirectly, of this element; and, too, in this way, a wonderfully beautiful arrangement it is, in its God-imaged construction; and so, now, to us, directly, in its germ-like commencing, in its richest bloom and purity and thrillings of enjoyment, with its activities and loves in connection with the glowing existences around it; in its full adaptation and provision—for the manhood of the race—for complete gratification, in reality and expectation. Under a complete and correct philosophy this sentiment would make doing good, in imitation of God, the aim of all our objects; thereby gratifying every element of our nature in the fullest and highest degree. It is under this benevolence, with the other ruling perfections, that we accept suffering as the great teacher of the universe, an agent to serve, a blessing to go with and help all of God's vast family forever. All enjoyment being produced by action, and capability for enjoyment being also capability for pain, and all finite creatures being finite in knowledge, and hence to be forever ignorant and subject to err, and erroneous action producing displeasure, and we being like God in desire for action, and to be no less than in His "image" with this desire forever, ever having no less curiosity than now, ever desiring activity, success, progress, ever entering new fields, with new work, subject to the displeasure

of defeat and disappointment, we unavoidably have the conclusion that there is an endless hell—if you would term it so strongly and roughly—for every creature but God; one not to be saved from, but, as a needed, helping consequence of error—while, as far as possible, avoiding this error—to be thankfully welcomed as one of the richest boons in the realm of being. From imperfect philosophy and want of true help from the other sentiments, Benevolence has hitherto very extensively favored the wrong, working for certain parties and classes at expense of others. Located between Veneration and Spiritual Similarity; average surface about one inch and a half square.

SUBLIMITY.

Love of the sublime, vast, unlimited, in space, distance, bulk, time, knowledge, power, kindness, love, life, enjoyment, its means, &c. Adapted to Immensity and Eternity, collectively, and in the extensive divisions of them and their contents. It expands thought to infinity for the organs around it, in their granting to us, to all, an infinite God, infinite universe, infinite existence, infinite good; and so all this being the natural desire of man, it must also be the desire and will of God, in whose image we are. Located between Cautiousness and Perfectiveness; average surface about one inch and a half square.

PERFECTIVENESS.

By others called "Ideality." Love of perfection in relation to all our mental elements, in their action, work, and influence, in connection with all human life; also, in relation to God and the universe, leading—working with the other sentiments—to belief in perfection in these; also belief in a future for all, with all for them that a perfect God can have, give, and do. This sentiment has been called the lover of beauty; the other organs also perceive and love beauty, in form, color, music, logic, rhetoric, plans, organizations, visions, morals, religion, social life, &c.; each of its own kind or in its own way; while Perfectiveness, with full and right

philosophy, loves perfection in all this beauty. As the heart has been called the organ of the feelings, yet is merely the propeller of the blood, making its fulness and rapidity of flow, and thereby the power of the feelings, and the other elements, greatly dependant upon, and much in proportion to, the power of the heart, so, in like way, Perfectiveness, though not the imaginative power, has been called such; yet, loving perfection, merely impels the intellect beyond what are considered imperfect realities, into regions of imagination, there to conceive visions of what are considered perfection, upon which to feast its cravings; yet there is, and can be no richer food for this sentiment than the wonderful realities all over God's universe. It is with Perfectiveness here as with all the other sentiments, affections, passions; they all stimulate and direct the intellect more or less to the ideal as well as the real. The vegetarian founds one of his arguments on this sentiment, considering the corrupt material, constantly forming, from decay, in all living flesh, as not only a medicinal stimulant, a stupefying and inflaming, depravity-producing agent, but as repulsive to this sentiment of purity, reasoning correctly here, but overlooking the fact that imperfections necessitate other imperfections, and that ignorant, erring, *underworked, ill-timedly worked &* overworked, partially broken-down men must have more or less of medicinal stimulus. Located between Sublimity and Spiritual Organization; on the average having surface about one inch and a fourth square.

MELODY.

By others called "Tune." Judgment of melody in music and language. This faculty, as do all the others, loves as well as judges, and is capable of much gratification; also leading to much with other elements, through excitement which it awakens in them. Located directly above Number; with surface on the average about one inch and a fourth square.

REPRESENTATIVENESS.

By others called "Imitation." Desire and ability to represent, through all the faculties and all the feelings;

assisting to a full understanding with all the intellect and with all that is accessible of the physical and spiritual universe; bringing all the faculties and feelings related to the subject in view to bear upon it, that it may be comprehended as far as possible in all respects; and then, through this knowledge, leading in creating and recreating, from original perception, memory, imagination, in expression of thought and feeling, manners, life, rhetoric, logic, forms, organizations, plans, visions, music, language, business, science, art, over all the field here of existence and life in all their representations. Whether it is capable of success in any field depends on its strength and the strength of the other faculties related to the work. Located each side of Benevolence; average surface about one inch and a fourth square.

SPIRITUAL ORGANIZATION.

By others unrecognized. Ability to comprehend spiritual organizations, as such, and to perceive how disconnected parts should be brought together to constitute a well organized whole, in connection with spiritual existence—complicated plans for regulating and controlling human nature, individually and collectively, books, speeches, logic, rhetoric, &c. Located between Spiritual Incongruity and Perfectiveness; average surface about one inch and a fourth square.

PHYSICAL ORGANIZATION.

By others called "Constructiveness." Ability to comprehend physical organizations as such, and to perceive how to connect disconnected parts into a well-organized whole, in any of the physical business of the world. It does this in complicated mechanical inventions, while Reasonality with Similarity, Incongruity, Force, &c., perceive the result of the combination; Representativeness, Force, Reasonality, &c., more or less guiding in doing the work; Representativeness here, with its assistants, creating the perceptions, visions, plans of the other faculties into organized realities. Through different faculties are perceived ideas, laws, principles, facts, conditions, qualities, arguments, forces, modes of opera-

tion, productions, relations, expressions, &c., and these organizing powers, with the aid of Representativeness, &c., as servants to do the work, combine them to produce a well organized whole. Physical Organization is located between Melody and Provisionality; average surface about one inch and a fourth square.

SPIRITUAL INCONGRUITY.

Upper part of the organ by others called "Mirthfulness." Ability to perceive incongruities, inconsistencies, in customs, laws, conditions, principles, opinions, arguments, conclusions, everything of spiritual nature under men's attention. This faculty greatly aids Reasonality, which uses its perceptions of the incongruous as arguments; discovering truth and error in and from them; often using them, with and without the perceptions of Spiritual Similarity, in putting error into a ridiculous light, where it is easily perceived to be an absurdity. It is much used merely for amusement, to produce laughter; of which it is, with its physical department, mysteriously the fountain. Located outside of Spiritual Reasonality; average surface about three-fourths of an inch square.

PHYSICAL INCONGRUITY.

Lower part of the organ by others called "Mirthfulness." Ability to perceive incongruities, inconsistencies, in physical nature—in fashions, customs, all the physical work of the world, and in the physical sciences and philosophies. Located outside of Physical Reasonality; average surface about three-fourths of an inch square.

These faculties of Incongruity are in extensive demand as discoverers of premises in logic, and render very much aid in nearly all the business in which men engage; enabling Reasonality, with and without Similarity, to perceive and understand error from its inconsistency with previously ascertained truths, and through what these inconsistencies mean; and are indispensable to the complete general reasoner. With these faculties much deficient, men blunder in logic in certain departments from considering in their premises that there is

inconsistency where there is not, and that there is not such where there is; and with these faculties strong, and Similarity, Force, the sentiments, including Cautiousness, Indivisibility, and Eventuality, weak, often blunder from dullness and carelessness in judgment of their groundwork facts; very often mistaking inconsistency with error for inconsistency with truth, and inconsistency with truth for inconsistency with error; and so, in great strength, as with strong Reasonality unassisted, often blunder and lead to such, in general reasoning and judgment.

SPIRITUAL REASONALITY.

By others called "Suavitiveness." Ability, in connection with spiritual nature, to reason, to discover truths and errors in and from other errors and truths; to draw conclusions from conclusions which this faculty has previously perceived, and from the knowledge of all the other spiritual faculties. Through reasoning this faculty enables men to establish their philosophies in connection with the spiritual—to judge of human nature in all its spiritual elements, and how to manage it, individually and collectively, &c. Located each side of Spiritual Similarity; average surface about one inch square.

PHYSICAL REASONALITY.

By others called "Causality." Ability to reason in connection with physical nature, from premises derived from itself and the other physical faculties. Through its reasoning it discovers the essentials for success in the larger part of the business of the world; and does all the logical judging in the physical sciences and philosophies, of all that is physical in them. Located each side of Physical Similarity; average surface about one inch square.

These faculties of argument are the fountains of all logic, or judgment, in drawing conclusions. Their only work is to reason. In this they discover, far as logically perceivable, from their previously acquired knowledge and the knowledge of the other faculties, what the truth

is and why it is, in connection with operations, conditions, qualities, forces, productions, organizations, plans, everything of perceivable existence; yet, with insufficiency of assistance in their work, are often very blundering. To the sound general reasoner much aid to Reasonality from the other faculties is indispensable. Many with strong reasoning power do most of their reasoning from borrowed knowledge, in connection with Force, Equitiveness, &c.; having little of the organs that are—from perception or stimulus to perception—original, groundwork fact-gatherers, are obliged to depend much on facts from other men's perceptions; and so are quite subject to err from mistakes in their premises. Persons with great power of Reasonality and the faculties of Number and Force greatly deficient, are much lacking in ability to comprehend the result of applying, withdrawing, combining, disuniting forces and numbers; and, in instances, even to comprehend some of the most simple axioms in connection with mathematics and the philosophy of forces; though in instances reason extensively and accurately here, drawing conclusions from facts which they do not comprehend, comprehending neither the premises nor the conclusions; yet, without great care, such are liable to err from mistakes in their premises. Some persons are very original beyond or before their conclusions only in connection with Number, in mathematics, independent here of other men's perceptions, axioms and rules. Others are much independent of other men in groundwork for logic only in connection with the teachings of Equitiveness, Veneration, Benevolence, &c. Others, before their conclusions, original only with the perceptions of Force, in changes, productions, the forces which produce them and the relations here. Yet many, greatly lacking in originality in judgment of foundation principles and facts in general, though more or less subject to err, are extensive in their reasoning in connection with most departments of knowledge. Men, deficient in the higher sentiments, being unoriginal here, sometimes consider all men so, and that our knowledge of equity, &c., in morals and religion, could be obtained

only through revelation direct from God. Our knowledge of the brain shows here, what we see in other ways, that many strong minds are naturally lacking in original judgment of equity, force, perfection, inconsistency, similarity, melody, &c.; and hence in these departments must often be unreliable in judgment. The only work of Reasonality being in judging of the meaning of facts, in the application of them, as measuring tests, as with the rule or scales, having no other comprehension of them, this faculty in average development, with Incongruity, Similarity, Force, Indivisibility, Eventuality, &c., largely developed, though incapable of taking in so much at one view, can generally do much more and do it much better than large Reasonality with these groundwork fact-gatherers in moderate development. Great Reasonality, with all its assistants' weak, may have great power of drawing conclusions, of applying facts to the discovery of truth, yet will often blunder from going beyond facts, mistaking, in its premises, truth for error and error for truth, and settled fact for uncertain conclusion, and uncertain conclusion for settled fact. Such men, though greatly lacking in general judgment, in instances have much success in large business where only a few, plain or settled principles and facts are to be dealt with.

SPIRITUAL SIMILARITY.

By others called "Human Nature." Ability to perceive similarities, likenesses, in spiritual existence; thereby enabling Spiritual Reasonality to argue from analogy, and discover truth in the unknown from its likeness to what is understood. Located at the center of the top of the forehead, joining Benevolence; average surface about one inch and a quarter wide, and one inch high.

PHYSICAL SIMILARITY.

By others called "Comparison." Ability to perceive similarities, likenesses, in physical existence; thus furnishing facts for Physical Reasonality to draw conclusions from. Located between Eventuality and Spiritual Similarity; average surface about one inch square. These faculties

of perceiving similarities through aid which they render Reasonality in logic, in classifying conditions and thus furnishing premises, are indirectly much the most fruitful source of philosophical and scientific discovery; besides their perceptions which are of much value without logic, in their classifying conditions over all accessible physical and spiritual existence; and since their perceptions are very often indispensable in reasoning, men with these faculties much deficient are never sound general logicians, judges, in logic, rhetoric, business, science, philosophy, are deficient in common sense from often considering that there is a similarity where there is not, and that there is not such where there is, and that a likeness is partial when it is complete, and complete when it is partial; failing in analysis and classification. These faculties of course perceive differences as well as likenesses, as Incongruity does congruities, and the miner, rocks as well as gold. They are very much used in representation of ideas, in illustrating that which is to be explained, by a likeness between it and that which is well known.

EVENTUALITY.

Power of observing changes within and around the mind, the workings of the faculties, of individuals, nations, what has been done, in course of being done, may be done, to be done, should and should not be done here and in the heavens around; in its farthest reach, leading, through other faculties, to speculation over what God has done and may do in His day and field, under what we claim as a universal law, that there cannot be enjoyment without action as a producing cause. In business where many new and complicated plans are to be formed and carried out, Eventuality, when strong, leads Reasonality, with its assistants for premises, to be attentive in perceiving what is required to be done. Small Eventuality, in business requiring much diversity of operation, often allows of neglect in perceiving what it is essential to do; thus weakening both judgment and memory here, as do deficient Equitiveness, Consistency, Suppressiveness, and a dozen other elements, each in

its own department, or under its own head, by not giving an essential stimulus to the intellect, and leading it in and to perception, judgment, memory. Considerable assistance from this element is indispensable to the sound, general logician, philosopher, scientist, successful general business man. Located between Indivisibility and Physical Similarity; average surface nearly one inch square.

LOCALITY.

Ability to perceive the relations of localities; their directions from each other. It aids the mechanic, pilot, geographer, explorer, &c. Located each side of Eventuality; average surface nearly one inch square.

TIME.

Ability to mentally measure the lapse of time in music, &c. Related to eternity and its divisions, past, present, and future. Located partly above and between Color and Systemality; average surface about three-fourths of an inch square.

NUMBER.

Ability to understand laws and results in connection with numbers. As of all the other faculties, there may be great power here with little rapidity, or great rapidity with little power; also little power and much accuracy in common, light work. The best accountant, best dancer, best musician, best poet, best artist, the man of readiest and most accurate judgment and taste, is often not the man of the largest organs and greatest power. but of the best balance, quality, condition, training, depth and number of brain folds, and intensest temperament. The little honey bee, with his little brain organism, does his work as accurately as the ship-builder or the Maker of worlds. Rapidity, accuracy, depth in narrow penetration, and activity and intensity with the feelings, often are mistaken for extensiveness in breadth and bulk of power. The location of Number is outward from Systemality; average surface about one-half inch square.

SYSTEMALITY.

By others called "Order." Power of regulating systematically in accordance with all the principles and rules of intellect, in connection with all parts of human nature and all around it to which it is related. Imperfectly assisted, as it universally is, outside of its frequently abnormal condition, it often becomes exacting beyond reason, regarding certain principles and rules of right, propriety, affairs of taste, business, &c., and unmindful of other rules and principles, of Equitiveness, Perfectiveness, Executiveness, Provisionality, Locality, and so on, when these are not strong and not otherwise represented; and hence, when strongly developed, as of all the other leading higher and lower elements, this part must often greatly neglect and err without the required philosophy. We perceive that the Great Regulator, in likeness of His own nature, as we accept, has put into the human constitution a multiplicity of different sentiments, each in its own particular way for full enjoyment in the one correct course of life, and as an indispensable aid in establishing a complete philosophy of this course; each here doing what none of the others could do; also aiding in putting this philosophy into practice. What Systemality, fully enlightened, would do, would also be desired by a dozen other elements, under full enlightenment and with full and right direction in rightful circumstances. Rightly instructed, directed and circumstanced, each is conscientious, in its own higher or lower way, for the same ends; loving all of the right; not, with any of them, because it is right, but because the right is its natural food. With full enlightenment and right direction, Dignity would require the man to live intelligently, and hence to obey all the laws of his nature; Approbativeness, under full intelligence, in rightful society, would find that respectability would be impossible without the same obedience. Cautiousness would not be willing to risk anything different; Consistency, the first overseer, in a consistent life in all the elements, would demand full obedience to the laws over them; Equitiveness require the same, for uni-

versal good; Veneration, full respect to all rightful law; Benevolence, for its ends, need as much; Perfectiveness would have freedom from all error or deficiency; Organization, the same; Representativeness, fully enlightened, want it as its food; Provisionality claim it as provision for enjoyment; Executiveness, as servant, would want it all in execution; Thoroughness to have it for its ends; and Systemality desire it all as an intellectual policy over the whole; and not only do all these elements, rightly circumstanced, require all the right, besides desiring it, but man's whole social and animal nature also, for its fullest gratification, requires, though it does not fully desire, the same; and—science unfolds it—the glorious day is dawning, though its sun will be many ages rising, when, with right organization, the human soul shall have completion of liberty, and all its elements, in normal condition and under self-control, seek and get fullness of enjoyment in rightful life. Systemality is located between Color and Number; average surface about one half inch square.

COLOR.

Judgment of colors. Located between Force and Systemality; average surface about one half inch square.

FORCE.

By others called "Weight." Comprehension of the natural forces. Led to its work, as is generally required, by the higher intellect, it comprehends gravity, electrical, chemical, mechanical forces, forces of natural development and dissolution, of heat, light, the brain, vital, social, mental, moral, religious forces, the relations between all causes and effects with all the forces within and around us that are accessible to human investigation; no other power, though it may lead and perceive, having comprehension here; as with all the other faculties, each comprehending in its own department or way, and in no other; though, as in higher mathematics, Number requires aid from Reasonality, &c., so the faculty of Force in most affairs requires very much of this

aid. Led on by the higher powers, it reaches and comprehends thousands of times more than it could without this assistance. Individuals with no power of Reasonality, in instances, have thorough comprehension of the relations of numbers in simple mathematics, where Reasonality can be dispensed with; and it is the same with the faculty of Force. It comprehends the result of combining, disuniting, applying, withdrawing, forces; seeing forces, causes, in effects, and effects in causes; assisted by the higher faculties, which discover the most of the causes, effects, and relations, without comprehending them. Men sometimes, through a moderately developed organ of mathematics, aided much by the higher faculties, obtain extensive knowledge of the science of numbers; so men, through a moderately developed organ of Force, much aided by the higher perceptions, in instances obtain extensive knowledge of cause and effect and the relations between them, in connection with an extensive range of the forces that are ~~ever~~ ceaselessly operating upon, constructing, or dissolving or changing everything of the universe. As in mathematics, with the faculty of Number deficient, men often learn truths which they do not comprehend; so with deficiency in the faculty of Force, men, from their logic upon other men's perceptions, discover much which they do not understand; often concluding that some production is as the forces which produce it, without comprehending the fact. This organ in large development, sufficiently aided by the higher faculties, comprehends that all operations in immensity must be as the forces which produce them; that this law of force must, beyond power of omniscience and omnipotence to make otherwise, be a universal system of despotic rule; that under it must stand the universe and its God; that there they must have ever stood and there stand forever; and, granting that there is a God at the head, instead of blind forces, and the origin of all power, this faculty, fully aided, comprehends that all forces or causes but the great Fountain are secondary and not causes any further than as acting effects, instruments, agents; and that hence there is but one cause in being;

and that all the changes in Eternity's commenceless past and endless future, under this inevitable and undeviating law, have come and are to come from this great Fountain; and that the infinite and unceasing flow of force and production from this wondrous source, streaming over immensity and through commenceless ages, all the work of this great Mind and Heart, must, beyond possibility of being otherwise, be precisely as the perfect wisdom, love, kindness, equity, &c., of His faultless constitution. With its higher aids, this faculty comprehends that every movement of every leaf, of every note and particle in and over oceans and globes, every thought and feeling of every creature, where there is no Supreme interference, is the outgrowth of a countless number of secondary causes, extending infinitely back; any one of which causes, had it been out of being, the little change or production, without Supreme interference, could not possibly have been. Aided, it comprehends that all changes and productions existed infinitely long ago, either in the secondary causes of nature or their great Fountain. In chains of cause and effect, with its assistants, it perceives the rank of the accessible causes; as an instance, comprehends that no creature can possibly act otherwise than for self-gratification—that no voluntary action is possible in other way than as food for self-impulse—that even self-forgetting Benevolence works wholly for others because the good of others is its only food; the aim here in assisting them being a means to this foundation object; as of the aim in the removal of a thorn from the finger, or an aching tooth from the head—as with passions generally, where the ends which are means to their gratification take all the thought. With its higher assistance it comprehends what human history inevitably must be, from the first fully developed pairs of the race to its maturity; in its general principles, conditions, and doings—comprehends that the Best Being would do entirely as does the worst, had He entirely a like nature and were entirely in like circumstances to those of the worst—comprehends that intellect is but a force impelling to, and with power of, percep-

tion; capable of nothing but to want and get and give light, to gratify itself alone; as of all the other parts of the brain, or the soul back of it—comprehends the groundwork for the conclusion that, with God, all punishment, all misery, is given His children wholly from His love and kindness; and that evil is such merely in being of the lower and lesser good; and hence, in the broadest sense, is never evil; and that the Great Parent ever has us all lovingly in His arms, protected from all harm; to be led, directly or indirectly, onward and upward, through ignorance and error and suffering and intelligence and love to Him and His children, and obedience to law, and enjoyment forever; ever passing, directly or indirectly, with greater or lesser progress, according to the wisdom of the great plan, from the lower and lesser to the greater and higher good, from a degraded to a God-like life—comprehends, in the way of force and production, that the sexual starvation, the starvation in a score of ways through all the human soul, ever darkening the globe with the wretchedness of groveling millions, the most extensive of absurdities, the sum of all human evil, the one wrong of human life, is to be terminated, and the human soul, under intelligence, to receive in fullness its natural food—that this is the great work for the future, the true religion of matured humanity; bringing selfishness and its opposites, all under intelligence, into perfection and harmony together; all there is of this life of wisdom, consisting in enlarging and feeding our capacities for enjoyment, in giving to Equitiveness, to all the human soul, in fullness its natural food. This faculty of comprehending the relations between forces and productions is a main and indispensable groundwork judge in the wide field of common sense. A. T. Stewart perhaps had as much of this power and as large an amount of business common sense as any man on the globe. The vast mind of Lord Bacon was deficient in this element, and he had but little of common sense. The extreme sagacity of Dean Swift depended greatly on this faculty, which he had in extreme, while he was small in the reasoning part of the

brain. Located between Distance and Color; average surface about one-half inch square.

DISTANCE.

By others called "Size." Ability to measure distance by the eye, and comprehend distance, in Astronomy, &c. With experience, in certain fields, it judges of weight and value by eye measurement. We change the name here, since perceiving size is a combination of its perceptions. Located between Form and Force; average surface about one-half inch square.

FORM.

Ability to perceive and judge of physical forms. In combination with Locality, Distance, Organization, Indivisibility, Representativeness, and so on, it notices and remembers the appearance of countries, cities, machinery, countenances, &c., though memory here, as in all other departments, depends on completeness of attention, condition, depth and number of brain folds, and size of the organs; large organs, other things being the same, perceiving and remembering, not better, but more than organs that are smaller. Located between and under Indivisibility and Distance, slightly above, and between the eyes; average surface about one half inch square.

INDIVISIBILITY.

By others called "Individuality." Power of perceiving disconnectedly the indivisible parts, far as accessible, of all individualities of physical and spiritual existence. This power much aids all the other faculties; their capability being greatly more when it is largely developed than when its developement is much deficient. Without help from this organ the other faculties notice wholes and certain parts and overlook other parts, and often only a few organs will be awakened to attention when many others should be so awakened. In eagerness for all the facts connected with the case in hand, this organ awakens all the other faculties and all the sentiments related to the subject. Located at the center of the lower part of the forehead; average surface early one inch square.

LANGUAGE.

Ability to understand, learn and devise language. This faculty, as with others, to perform its office, in expression of thought, must have much assistance; and receives this aid from Representativeness, Reasonality, Similarity, Incongruity, Organization, Perfectiveness, Systemality, Melody, Eventuality, Indivisibility. With its assistants, it reads the language of nature, judges of men, of facts in business, science, philosophy. Located partly above and back of the eye; when large, forcing it well down and outward.

NATURAL AND PRACTICAL CHARACTER.

In absence of the true philosophy of life and provision for its adoption in practice, the theory and practice of men, as a general thing, have ever been more or less deficient and erring, from the common standard, morally, in the departments and ways plainly related to the brain organs with them in deficient development. With greatly deficient Equitiveness, they often fail much in noticing even the most direct, plain teachings of this sentiment, and, as a consequence, are often much neglectful and erring in judgment, opinion, and practice here; and so, deficiency of Dignity, Approbativeness, Veneration, Benevolence, Consistency, Cautiousness, Provisionality, Executiveness, Thoroughness, Suppressiveness, &c., each, from deficiency of feeling and consequent thought and original judgment, generally produces more or less deficiency in theory and practice in its own direct department; and, as a general thing, with many exceptions from bad philosophy, in moral correctness, in general circumstances and conditions, men have been above or below the general theory and practice considerably in accordance as their superior sentiments were above or below the average development; yet, also as exceptions, sometimes, with a borrowed theory, when all the higher sentiments are much deficient, even one of the lower ones, and that not strong, will, in its lower way, do what the higher sentiments would do, when predominant, and produce more than usual correctness

of life; showing most plainly that a full and correct theory for the race, in fully favoring circumstances and conditions, may produce fully correct life with all mankind. Yet, hitherto, since all men have been more or less unnatural in the machinery of thought and feeling, men's characters, physical, intellectual, social, passional, moral, religious, have not been chiefly in accordance with the amount of their brain and body development and their philosophy, but, very extensively, more in accordance with their deranged physical conditions, and always more or less in accordance with these; but which derangement—we have convincing evidence in the forces of the human organism, &c.—advancing knowledge and practice will finally remove from the world; after some hundreds of generations more have come and gone. This opposition to rightful life, from disordered conditions in the machinery of thought and feeling, prevails more, as civilization under the existing order marches on. Under the present system, with its unnatural conditions, all are under liability of becoming more or less abnormal in thought and feeling on subjects to which by them is given very much and continuous attention; religious, moral, social, political, scientific; business affairs, self, favored or unfavored companions, acquaintances, party, society, whatever the subject. In the animal feelings are millions with more or less of this disorder; the prisons have many of them, and more and worse subjects are unreached by human law. Millions have so much unnatural activity and action in one or more of the animal elements, including often the propensity for muscular labor, that there is not sufficient energy left for activity in other parts, and so often are nearly destitute of desire and ability for intellectual, religious, moral, social enjoyment. And the great loss from physical depravity, is not chiefly in health and length of life, but greatly more in enjoyment and conditions for it. In quite extremely depraved life, what is called health may sometimes continue a hundred years, while half a score of years of rightful life may have much more enjoyment than all this century of depravity.

Practical character never yet has been fully natural,

for the reason that the machinery of thought and feeling never has been fully normal, and from want of the required knowledge and circumstances. Under intelligence, when the machinery of life is understood, and the required arrangements are made for it, we claim the conditions of life will be made normal, and self-control and rightful life be natural and inevitable, under the laws of force, over desires and their food. But, as human progress times its step with the ages, scores of centuries more must go by ere the arrival of this maturity in human affairs. We must for long time yet have the greatly imperfect life; or, in another sense, the lower forms and ways of good. And in these infantile barbarous ways, of good, of remedy, of help, we must still have the battle-field with its slaughters, the gallows with its struggling victims, the fallen woman and man no better, capitalists, sponging from the laboring millions, remedial poisons, animal, social, moral, religious excesses and deficiencies, and so on through a long list. It is God's plan, in the first few hundred centuries of our race, to have it in much ignorance and guided very much more by error than by truth, and to have good done and the race advanced extensively by means that are to us despicable, under our enlightened sentiments. The scavenger bird and worm perform an essential but disgusting work; so—we have the conclusion in the character of God, beside seeing much of it in the results—ignorance, corruption, crime, misery, in the great plan, are essentials to meet important ends; yet, God has put within us sentiments which are also a part of this plan, and to be our guide, which, enlightened, lead us to admire the higher life, outside of its greater joys, and despise that which is brutal; and, though good may be done now, and for long time yet, as it has been through the past, in a despicable way, by war, by all manner of brutishness, with its consequent suffering, this is not the way for all the future; God has planned otherwise in the operating forces which he has put within and around the race. Since human nature, under intelligence, becomes and continues normal, and since all its forces, when normal

and under intelligence and in the required circumstances and conditions, have a nature to impel in but one direction, most of the forces working for, and all of them in, rightful life, such life, fully, for all the race, finally, must inevitably be attained. The destiny of the human race on earth is a fully natural, inevitable outgrowth of the human constitution; and, with what knowledge we now possess, could, all, in character, have been foreseen in that constitution when the race with its first wondering and wondrous individuals began its changeful career. Knowing that enjoyment, in and out of its means, is the only possible object of desire, with what is now known of human desires and their food, this career of mankind, from its commencement to its close, in character, could all have been perceived at the beginning of the career as the necessary production of these regulating desires, forces, in the gradual development of the race from its infantile ignorance to its manhood intelligence. And, finally, the great work of the race for the future is, under a further development of intelligence, first, to rightly organize society, then to make the machinery of human nature normal, and, lastly, as far as possible, to invigorate, sustain, and feed this "IMAGE OF GOD."

NATURAL CHARACTER

Of

By

In interpretation of character, degrees of development are here indicated by numerals; which denote, from 1 to 7, ^{very small} small, moderate, average, full, ^{large} very large. Size of the whole brain is indicated, with some variation, as follows: A head 19 to 20 inches in circumference, little below where the hat comes in contact with it, from Indivisibility round each side to Parentiveness, is generally connected with a small brain; 20 to 21 moderate; 21 to 22 average; 22 to 23 full; 23 to 24 very large.

Names of Organs, &c., and Degrees of Development.

	Degrees
Size of Brain.....	
Nervous System.....	
Vital System.....	
Muscular System.....	
Physical Sexuality.....	
Spiritual Sexuality.....	
Parentiveness.....	
Friendship.....	
Physical Continuity.....	
Spiritual Continuity.....	
Vitativeness.....	
Executiveness.....	
Thoroughness.....	
Alimentiveness.....	
Provisionality.....	
Suppressiveness.....	
Cautiousness.....	
Approbativeness.....	
Dignity.....	
Consistency.....	
Equitiveness.....	

	Degrees.
Hope	
Spirituality	
Veneration	
Benevolence	
Sublimity	
Perfectiveness	
Melody	
Representativeness	
Spiritual Organization	
Physical Organization	
Spiritual Incongruity	
Physical Incongruity	
Spiritual Reasonality	
Physical Reasonality	
Spiritual Similarity	
Physical Similarity	
Eventuality	
Locality	
Time	
Number	
Systemality	
Color	
Force	
Distance	
Form	
Indivisibility	
Language	

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